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No. 181.

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LONDON, SATURDAY, JUNE 15, 1880.

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## Notes.

## BOOKS ON GAMING.

Before continuing the notes which I communicated a few years ago on this subject, I should like to add a few remarks to my contributions of that time.

1. I have collated several copies of the first edition of C. Cotton's 'Compleat Gamester' (1674), all differing from each other in various ways, in misprints, broken letters, defective or erroneous numbering of certain pages, &c.; but I have come to the conclusion, after a long and careful consideration, that there is nothing to choose between them all as to priority of impression.

2. The edition of 1676, which I called (6th S. ix. 322) "the real second edition," I now regard as merely the unsold remainder of the first edition with a new title added, and dated 1676. This is clearly proved, on a close inspection of copies which I have seen, and of which I possess one; for the first (1674) title, which had been torn out, has left traces easily recognized, behind the new title.

3. The "third edition" (6th S. ix. 322) becomes, therefore, truly the "second," as it is described on its title-page.

4. The 'Compleat Gamester' of 1709 was again reprinted in 1710, with title as follows:—

The Compleat | Gamester; | ..... To which is Added, | the Game at Basset. | With a Discourse of Gaming in

general. | The Description of a Gaming Ordinary, | and the Character of a Gamester. With | a Song on the Game at Piquet. | ..... London: Printed for Charles Brome, at the | Gun, the West End of St. Paul's Church, 1710. | Price 1s. 6d.

Collation: Explanation, 1 f.; frontispiece (same as in edition of 1709), 1 f.; title, 1 f.; Epistle, 4 ff.; table of contents, 1 f.; and 184 pp. (J.M.\*)

5. I would here also acknowledge with thanks the full description of the sixth edition of Cotton's 'Compleat Gamester' communicated by Mr. EDWARD SWINBURNE (6th S. ix. 498). This, in all probability, completes the series of Cotton's editions.

6. I desire also to add to my note on Seymour's eighth edition (1754) that it is sometimes found with Parr's plate for frontispiece. Since writing that note (6th S. ix. 383), I have met with a copy in which that plate faces the title.

A few games are described in a little book called

The | School | of | Recreation; | Or, A | Guide | To the | most Ingenious Exercises | of | Hunting, Riding, Racing, Fireworks, Military Discipline, The Science of Defence, Hawking, Tennis, Bowling, Ringing, Singing, Cock-fighting, Fowling, Angling. | By R. H. | London: Printed for H. Rhodes, at the Star, | the corner of Bride-lane, Fleet-street. 1701. [12mo.]

Facing the title, which I have here transcribed, is a frontispiece, divided into six compartments, of which the uppermost to the left is occupied by a representation of a stag-hunt, while the one to the right contains a shooting scene. Below these to the left is a cock-pit, and to the right a river, with anglers. The lowest to the left represents a bowling-green, and in the last, on the right, are two gamesters playing billiards. At foot there is an engraved inscription: "Printed for Henry Rodes [sic] near Bride lane in Fleet street." At the top is engraved "The School of Recreation." Collation: Frontispiece, title, and Preface to the Reader (signed R. H.), 4 ff.; Of Hunting, pp. 1-16; Of Riding, pp. 16-22; Of Racing, pp. 22-26; Of Artificial Fireworks, pp. 26-41; Of Military Discipline, pp. 41-65; The Noble Science of Defence, pp. 65-88; Of Hawking, pp. 89-95; Of Bowling, pp. 95-96; Of Tennis, pp. 96-98; Of Ringing, pp. 98-125; Vocal Musick, pp. 125-142; Of Cock-fighting, pp. 142-148; Of Fowling, pp. 148-158; Of Fishing, pp. 158-182; followed by 1 f. of advertisement of "Books printed for H. Rhodes," &c. (J.M.)

An earlier edition had appeared in 1684, containing less matter. Of this a poor copy, ill folded and much cut, was sold at Messrs. Sotheby,

\* As before, I have here again affixed to the description of each book the initials of the collection in which, or of the collector in whose library, I have found a copy to examine and collate, as follows: Bod., Bodleian Library, Oxford; B.M., British Museum; G.C., George Clulow, Esq.; H.H.G., H. H. Gibbs, Esq.; H.J., Henry Jones, Esq. ("Cavendish"); and J.M., the present writer.

Wilkinson & Hodge's rooms, March 2, 1888 (lot 339), at the high price of 2*l.* 18*s.* The wisacre who bought it, nothing daunted, priced it 8*l.* 8*s.* in his next catalogue, and declined to lend it for collation, "as it might possibly injure the sale of it"! I regret, therefore, that I cannot say how much it contained of the matter comprised in the edition of 1701. The book is, after all, only a compilation from Gervase Markham, Charles Cotton, and other writers.

Of this book a later edition appeared, "London: Printed for A. Bettesworth, at the | Red-Lyon in Pater-noster-row; And, A. Wilde, | in Aldersgate-street, 1736," 12mo. The frontispiece is the same plate as in the former edition, but "A. Bettaworth's" (*sic*) address is now engraved at foot. Collation: Frontispiece, title, and preface, 3 *ff.*, and pp. 7-154, followed by 1 *f.* of "Catalogue of Books printed for A. Bettesworth, and C. Hitch." (J.M.)

Jeremy Collier, M.A., in his 'Essay upon Gaming, in a Dialogue between Callimachus and Dolomedes' (London, Printed for J. Morphew, near Stationers - Hall, MDCCLXIII., 4to.), relates some exceptional anecdotes of high play, and quotes various Acts passed for the suppression of gambling. (J.M.)

These Acts are fully set forth in a book called "The Laws of Gaming. London, Printed by H. Woodfall and W. Strahan.....for W. Owen, near Temple Bar, Fleetstreet. 1764." Title, preface, contents, &c., pp. xxiv, and pp. 154, 8vo. (J.M.)

Here may be noted three books mentioned by Lowndes which I have not thought it worth while to describe more fully, but which should have a place in this notice of books on gaming:—

1. *Memoirs of the Lives, &c., of Gamblers and Sharpers*, by T. Lucas, London, 1714, 12mo., with a frontispiece (Reed, 2,943, 8*s.*; Bindley, part ii., 1,297, 14*s.* 6*d.*; Bliss, H. Walpole's copy, 14*s.*) (J.M.)

2. *A Modest Defence of Gaming*, London, 1753, 8vo.—An ironical satire, reprinted in vol. i. of Doddsley's 'Fugitive Pieces.'

3. *Authentic Memoirs of the most eminent Gamblers and Sharpers*, London, 1774, 12mo. (Nassau, part i., 1,241, 10*s.*.)

We now come to the

*Annals* | of | Gaming; | or, | The Fair Player's Sure Guide. | Containing | Original Treatises on the following | Games. | Whist. Hazard. Tennis. Lanesquet. Piquet. Billiards. Loo. Quadrille. Lottery. Back-gammon. All-Fours. Comet, or Pope Joan. | To which are subjoined all the Operations, | Legerdemains, Manœuvres, Artifices, Tricks, | Shuffles, Cuts, Crosses, or any possible indi- | rect Means that can be introduced at those | Games. | By a Connoisseur. | London: | Printed for G. Allen, No. 59, Pater- | noster-Row. 1775. | (To be continued Annually.) [8vo.]

Collation: Title, contents, and introduction, 3 *ff.*; and pp. 3-216. In the introduction the editor says that the essays of which the book consists had "already received the approbation of the public in a periodical production." There is little or nothing

"original" about the essays, which are mainly founded on the works of preceding authors, and treat at length of the tricks of sharpers. All the "Whist," p. 4 (all but three lines) to p. 23, is from Hoyle. The "Piquet," p. 67 (part) to p. 81 (all but two lines), is from Hoyle. Under "Quadrille," the author says that the game published by Mr. Hoyle is very imperfect; and the greater part of his "Quadrille" is not from Hoyle. But the "Dictionary of Quadrille," p. 165 (half) to p. 172, is substantially from Hoyle, though edited. His "Back-gammon," p. 182 (all but seven lines) to p. 198, is principally, or almost wholly, from Hoyle. (J.M.)

Of this the second edition, "Price Three Shillings, neatly bound," has no date. The title is different, giving the names of several booksellers associated as publishers, and the table of contents is differently printed. But the book is identical in other respects with the edition of 1775. (H.J. and J.M.) There may be other editions, but I have seen none. JULIAN MARSHALL.

(To be continued.)

#### THE PRINCESS HENRIETTA, DUCHESS OF ORLEANS.

In the Stuart pedigree, exhibited by Mr. W. A. Lindsay, Portcullis, in the recent Stuart Exhibition, the youngest child of Charles I. has both of her mother's Christian names assigned to her. The error is perhaps due to the statement in Whitelock's 'Memorials' (London, 1682) that she was named Henrietta Maria, or to the statement to the same effect in p. 608 of Sandford's 'Genealogical History' (London, 1707), which is repeated in Burke's 'Peerage'; but she was christened in Exeter Cathedral as Henrietta only, and the following is a copy of the entry in the cathedral register, which is written in a clear, bold hand:—

"Henrietta daughter of our Sovereign Lord King Charles and our Gracious Queene Mary was baptised the 21<sup>th</sup> of July 1644."

The queen, it should be mentioned, is so named in the Liturgy of the period.

In the fourth clause of the articles for the surrender of Exeter to Fairfax, which were signed on April 9, 1646, and a copy of which will be found in Rushworth's 'Historical Collections,' vol. vi. pp. 263-5, the princess is called Henrietta only, and she is so named in the letter, announcing her escape from Ostlands to France, which was sent by her governess, Anne, Lady Dalkeith (afterwards Countess of Morton), to the princess's gentlemen at the end of July, 1646, and which will be found in p. 318 of the same volume; and various other authorities might be cited to the same effect.

In France, however, the princess seems to have been always known as Henriette-Anne, and is

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called by the Père Cyprien de Gamaches (who became her religious instructor in that country) in his 'Exercices d'une âme royale enseignez à la Princesse de la Grande Bretagne' (Paris, 1655), and she so signed her Acte de Mariage of March 31, 1661, which will be found in p. 371 of vol. ii. of Jean Vatout's 'Souvenirs historiques des résidences royales de France' (Paris, 1838), and she is also called Henriette-Anne in the 'Oraison funèbre' pronounced by Bossuet at Saint-Denis on August 21, 1670, and which will be found in pp. 145-170 of the second part of vol. v. of the Abbé de Fauvigny's edition of his 'Œuvres choisies' (Nîmes, 1784-90), as well as in the 'Récit de la mort de Henriette-Anne d'Angleterre, et l'oraison funèbre prononcée à Saint Cloud,' by M. Feuillet, the priest who took her dying confession (Paris, 1666); and I presume that after the king's execution and her conversion to her mother's faith she received the second Christian name either at a second baptism or at her confirmation, although the fact is not mentioned by the Père Cyprien, and that the name in question was given to her by Anne of Austria, the mother of Louis Treize, with whom, according to Bossuet, she was a great favourite.

In p. 114 of vol. viii. of Miss Strickland's 'Lives of the Queens of England' it is stated that Charles I. caused one of his chaplains to baptize the Princess as Henrietta Anne, after her aunt of France, and the same Christian names are given to her in vol. vi. of 'The Lives of the Princesses of England,' by Miss M. A. E. Green, now Mrs. Wood; but there seems to be no good reason why in England we should adopt the second Christian name given to the princess in France.

WINSLOW JONES.

ENGLISH LONG VOWELS AS COMPARED WITH GERMAN.

(See 7th S. vil. 342.)

At the above reference I made a few notes on this subject. The reference to "Silvers's 'A.-S. Grammar'" contains a misprint; for "Silvers" read *Sieners*. I now add a few examples to show the value of the method.

Teut. long a.—*Exx. E. here, G. hier; E. meed, G. Mieth; A.-S. cæn, a torch, G. Kienfackel, a pine torch, Kien, resinous wood.*

Teut. long i.—*E. dike, G. Teich; so also drive, treiben; idle, eitel; ride, reiten; tide, Zeit; bite, beissen; smite, schmeissen; white, weiss; write, reissen; thy, dein; shive, Scheibe; pipe, Pfeifen; gripe, greifen; ripe, reif; glide, gleiten; while, weil.* These are all taken in order from Appendix A. to my 'English Etymology,' where the correspondence of the consonants is explained.

Teut. long o.—*E. blood, G. Blut; so also brood, Brut; good, gut; hood, Hut; mood, Muth; rood, Ruhe; to, zu; brother (A.-S. brōthor), Bruder;*

father (A.-S. *fōthur*), *Fuder*; mother (A.-S. *mōdor*), *Mutter*; flood, *Fluth*; foot, *Fuss*. All from the same.

In my former communication, under "Teut. long o," I inadvertently mentioned *G. kuhl*, instead of *kühl*, as answering to *E. cool*. The fact is that the *E. cool* answers to the old *G. adverb kuole, coolly*; but the adjective has the mutated *ü*, answering (as I have shown) to the *E. ea*. We actually have this mutation in the famous Shakespearean phrase "to *keel* the pot," i.e., to keep it cool by stirring it. The mutated forms appear in *E. feet, G. Füsse*; so also breed, *brüten*; brethren (Old North. *E. brōther*), *Brüder*; feel, *fühlen*; heed, *hüten*; greet, *grüssen*; sweet, *süas* (for *swiss*); green, *grün*; keen, *kühn*. In the verb bleed the German does not mutate, but has *bluten*. On the other hand, where we have bloom without mutation, the related *G. word* is *Blüthe*. Cf. also *seek, G. suchen; beech, G. Buche*.

Teut. long u.—*E. house, G. Haus*; so also snout, *Schnaus*; loud, *laut*; mouse, *Maus*; louse, *Laus*; foul, *faul*; sour, *sauer*; sow, *Sau*; thousand, *tausend*. In the word *hide*, as compared with *G. Haut*, the *E. vowel* is mutated; so also mice, *Mäuse*; lice, *Läuse*.

Teut. long æ.—*E. sleep, G. schlafen*. Examples are rare. *E. deed*, as compared with *G. That*, is somewhat similar.

Teut. ai.—*E. home, G. Heim*; so also dough (miswritten for *dogh*), *Teig*; dole, *Thail*; broad (with the old sound of *oa*), *breit*; token, *Zeichen*; goat, *Geis*; both, *beide*; cloth (long *o* in plural clothes), *Kleid*; oath, *Eid*; soap, *Seife*; oak, *Eiche*; stroke, *Streich*; spoke, *Speiche*.

The mutated form usually appears in English only; thus *E. heal, G. heilen*; so also breadth, *Breite*; heath, *Heide*; heat, *v., heizen*; lead, *v., leiten*; leave, *bleiben* (for *be-leiben*); sweat, *Schweiss*. On comparing *E. lore* (A.-S. *lār*) with the A.-S. *lāran*, to teach, we see that the *G. lehren, O.H.G. lēren*, is mutated.

Teut. au.—*E. stream, G. Strom* (formerly *Straum*); so also heap, *Haufe*; cheap, *Kauf, a.*; oat, *Ost*; leaf, *Laub*; leek, *Lauch*; dream, *Traum*; leap, *laufen*; be-reave, *rauben*; lead, *a., Loth*; seam, *Saum*; deaf (M.E. *deef*), *taub*.

Teut. eu.—*E. deep, G. tief*; so also lief, *lieb*; freeze, *frieren*; deer, *Thier*; sick (M.E. *seek*), *siech*; thief, *Dieb*; seeth, *sieden*.

The real value of these equations is best tested and perceived when the correspondences are at first sight anomalous. Thus *G. Stief-mutter* answers to *E. steep-mother, A.-S. stēop-mōdor*; and such, in fact, is the A.-S. form. The mod. *E. es* has been shortened by the stress on the closed syllable. WALTER W. SKEAT.

I expected PROF. SKEAT would remark on the fact of the Dorset dialect admitting no long vowel,

every vowel that is elsewhere long and simple being resolved into two short ones. The poems of Barnes, in the few attempts to represent this (not in a tenth of the words that should have been modified), make the second sound appear long, exaggerating the syllable's quantity, which really never differs from what Londoners give. Every long *a* is resolved into *y* and a short *a*, every long *e* into *y* and a short *e*, every long *o* (narrow) into *w* and the *o* of *come* (but if broad, as in Dorset, it becomes "Dyarsset"), and every long *oo* into *w* and the short *oo* of *foot*. The anomalies of standard English do not exist, for every long *a*, whether we pronounce it as in *fall*, *father*, *fast*, or *fate*, becomes the same diphthong, the *ya* of *yam*. In such syllables as *bite* and *tune*, which are sounded the same as elsewhere, the so-called "long vowel" is, of course, a diphthong with all of us; but in Dorset the *u* remains so even when preceded by *l* or *r*, so that the dialect rejects every long simple vowel. There are two words (*one* and *once*) in which all England treats the *o* in the Dorset manner; but these are new spellings for *oon* and *öonce*, where the first *o* had the force of *w*, and the second that of *o* in *come*. PROF. SKEAT may perhaps know of some other dialect or language totally without long vowels.

E. L. G.

ST. FELIX PLACE-NAMES.—The almost forgotten St. Felix has, as is known, survived in several places named after him, e. g., Felixstowe and Flixton. There is also a village named Flixborough in Lincolnshire. At the trial for high treason of Robert, Earl of Essex, and Henry, Earl of Southampton, in the Court of the Lord High Steward at Westminster on Feb. 19, 1600/1, 43 Eliz., among the judges was Sir Edmund Anderson, L.C.J. of the Common Pleas, who was descended from a family of that name at Flixborough, in Lincolnshire.

"He was educated at Lincoln College, Oxford, and succeeded Sir James Dyer as Chief Justice of the Common Pleas in 1582. He is said to have been a zealous promoter of the discipline of the Church of England, and to have written much; but none of his writings are known at the present time, excepting a volume of Law Reports of good authority. He died at London in August, 1605. See Collins's 'Baronetage,' vol. iii. p. 191."

The above quotation is from 'Criminal Trials,' vol. i., in the "Library of Entertaining Knowledge," London, Charles Knight, Pall Mall East, 1832, p. 311. I should be glad if any other of your correspondents could add to this short list of places named in England after St. Felix, and also to know if his *cultus* was strictly local or ever penetrated and left any traces on the Continent. For same, or possibly another St. Felix, cf. Dr. Conyers Middleton's 'Letter from Rome,' fourth edition, London, Richard Manby, MDCCLXI., pp. 242-8. Cf. also Dr. Rock's 'Hierurgia,' Lond., 1833, vol. i. pp. 341-4. H. DE B. H.

"TO SAUNTER."—This is a very puzzling word. The latest derivation is that ventured on by Prof. Skeat in the *Philol. Trans.*, 1886-87, p. 8, and he there derives it from the Anglo-Norman French (for it is not in Godefroy or Littré) *s'aunter* = *s'aventurer*, lit. to adventure oneself. The most serious objection, and perhaps a fatal one, to this derivation, which Prof. Skeat himself calls a guess, is that there is not, that I am aware of, any example in which a French reflexive verb has thus been taken over bodily into English, reflexive pronoun and all. Nor can I find either in "to roam (or to rove) in quest of adventures," which seems to be one meaning of *s'aventurer* in O.F. (see Godefroy) that slowness of movement which is apparently inherent in *saunter*.

This being so, I will venture to make a guess of my own, though if *to saunter* was ever used of quick movements I am afraid my guess will fall to the ground. My derivation is based upon the compound word *saunter-wheel*, in which I think the word *saunter* is most probably the same word as that which I am considering, and which will be found in Halliwell with the explanation "a wheel which works facewise from a spur-wheel."\* For I am very strongly inclined to believe that *saunter* in this word is a dialectal, probably northern (see Prof. Skeat's 'Dict.' in supplement), form of *centre*, and that, therefore, *saunter-wheel* = centre-wheel. *Saunders* (or *sanders*) *blue*, a sort of colour used by artists, is given by Webster as = *centres bleues*, and this is indubitably the right derivation, as I find *centre bleue* in the same meaning both in Adeline ('Lexique des Termes d'Art') and in Littré. If, then, *centre* has given *sander* and *saunter*, *centre* would certainly give *santer* and *saunter*. But given *saunter* = centre, how are we to get out of it the verb *to saunter* = to walk slowly? With *centre* used alone in its ordinary meaning I do not see how this is to be done, even though we have in French policemen's slang "Circules!" used of movement which is anything rather than circular.† But if we call *saunter-wheel* = centre-wheel once more to our help, then I think an explanation may be arrived at, though it may seem, at first sight at any rate, to be rather far-fetched. For in every clock and watch there is a *centre-wheel* (I do not find the word in any dictionary),‡ so called because it is in the centre, as is shown by the fact that an axle

\* This description would seem to point to a *cross-wheel*, in which the teeth are parallel to the axis (see Webster), whilst a *spur-wheel* has its teeth perpendicular to its axis.

† This use of *circular* is no doubt borrowed from the blood, which, when circulating, is always in movement, but of which the movement is circular in this sense only, that it (the blood) returns to the spot from which it set out.

‡ I have since found *center-wheel* in Knight's 'Dict. of Mechanics,' but all that is said about it is, "The 'third wheel' of a watch in some kinds of movements."

(spindle to that needed wheel of hour. therefore in the p connecti somev been co lazy mo saunter is, how that I that th the ter with a certain —which be fur which Still, if there is sions ( saunter saunter which Syde

BLA MOLOG is fun black, pond, sen, and F "bare, black, namli origin because The s site th is whi this el gratef satisfi resent as a fr that B as we form press the p

\* I makes every out th

† I helpo hard!

(spindle or pinion) runs from the axis of this wheel to that of the dial. There the axle becomes connected with the minute hand, so that this and the wheel go round once in the same time, viz., an hour.\* The movement of this centre-wheel is, therefore, very slow, and it has occurred to me that in the process of time—when perhaps, as now, the connexion between *centre* and *saunter* had become somewhat obscured—the term *saunter* might have been conceived to have something to do with the lazy movement of the wheel, and that in this way *saunter* might have come into use as a verb.† If it is, however, of course, open to any one to maintain that I have inverted the real course of events, and that the verb to *saunter* first came into use, and the term *saunter-wheel* was afterwards imagined with a view to express the sluggish motion of a certain wheel. The history of the two expressions—which I cannot supply, but which may hereafter be furnished in the ‘N.E.D.’—can alone decide which of the two speculations is the correct one. Still, if to *saunter* is older than *saunter-wheel* and there is any connexion between the two expressions (which, after all, there may not be), and to *saunter* has nothing to do with *centre*, then *saunter-wheel* has nothing to do with *centre-wheel*, which I am very loth to believe. F. CHANCE. Sydenham Hill.

**BLACK IS WHITE: AN ARGUMENT FROM ETYMOLOGY.**—The word *black* (A.-S. *blac*, *blac*, *bleak*) is fundamentally the same as the Old German *black*, now only to be found in two or three compounds, as *Blachfeld*, a level or plain; *Blachmahl*, the scum which floats on the top when silver is melted; and *Blachfrost*, and it meant originally “level,” “bare,” and was used to denote blackness, because blackness is (apparently) bare of colour. But the nasalized form of *black* is *blank*, which also meant originally *bare*, and was used to denote whiteness, because whiteness is (apparently) bare of colour. The same word was used to denote the two opposite things. From which it would seem that *black* is *white*. To any one who shall point out a flaw in this etymological argument I shall endeavour to be grateful, provided he does not disturb the very satisfactory conclusion. This I should naturally resent. It may help him to a conclusion and serve as a further support to my contention to point out that *blac* in Anglo-Saxon actually means “white” as well as “black,” so that it is not in its nasalized form only that the same word is employed to express opposite things. Why is this, unless that to the primitive mind both white and black appeared

to agree in being bare or void of colour, and for that reason to deserve the same name? And here I cannot help harbouring a suspicion, suggested by the Old German *Blachfrost* (which appears to be nearly obsolete or only used in some localities), that our “black frost” meant originally a frost bare of accompaniments, as hoar, rime, and it is a coincidence only that it should be black in colour and blacken the vegetation. But we have long lost hold of the original meaning, and believe it to refer to the colour. JOHN RICE BYRNE.

**PRINCE ARTHUR'S MARRIAGE WITH KATHERINE OF ARAGON.**—The Rev. Dr. Lee, of All Saints', Lambeth, in a letter printed in the *St. James's Gazette* of May 17, 1889, writes:—

“The Roman Canon Law did not permit Henry to marry his brother's wife, for the simple reason that Katherine never was Arthur's wife. The marriage was never consummated, and therefore was no marriage. It was only such in external form. I have seen authentic copies of the chief depositions in this case, and write consequently with confidence. The decision left Katherine free.”

I have always been under the impression that the marriage was consummated, and that to this fact was due the premature death of the young prince. I remember reading about the year 1863 some secret contemporary memories of Katherine of Aragon, contained in a work which was probably published about that time. It is to that work that I desire to be referred. In it cohabitation was distinctly stated, and it was given as evidence that Arthur, rising from his nuptial couch, called for a morning draught, exclaiming, as he drained the cup, “Ho, my masters, it is good pastime to have a wife.” FRANK REDE FOWKE.

24, Victoria Grove, Chelsea, S.W.

**THE AGE OF BEES.**—Sir John Lubbock writes in the *Times* that he has known a bee to live for fourteen years. Is it not a little singular that this is exactly double of the span of life allotted to the honey bee by another careful observer of the facts of bee life—I mean Virgil—who, in his fourth ‘Georgic,’ says of them, “neque enim plus septima ducitur ætas”? E. WALFORD, M.A.

Hyde Park Mansions, N.W.

**A NEW CECILIA METELLA.**—I am not about to revive the question as to whether “Cæcilie. Q. Cretici. F. Metellæ. Crassi,” was engraven on the towering Roman sepulchre in memory of the lady whose intimacy with Dolabella was so offensive to Tullia, the daughter of Cicero, or in memory of her who was divorced by Lentulus Spinther. My speculations are of a humbler nature, and far more easily adjusted. I wish to know who was the Lady Cecilia Hobart to whom, in 1770, Rousseau addressed the remarkable letter recently discovered by M. Chantelauze. The letter itself is dated from Monquin on March 28, 1770. So far as we know,

\* I have my information from two clock and watch makers, who assure me that there is a centre-wheel in every clock and watch. Indeed, one of them has pointed out the wheel to me in a skeleton clock which I have.

† It is possible that *saunt*=*saint* (Jamieson) may have helped to give to *saunter* its meaning! I myself can hardly conceive a saint moving otherwise than slowly.

this interesting manuscript was discovered in an old library a few years ago, and first saw the light in 1884. The following note, written in the eighteenth century handwriting, formed its sole preface: "Lettre inédite de J. J. Rousseau à lady Cécile Hobart. A Monquin, le 28 Mars, 1770." The letter itself covered eleven quarto pages, and there seems to be no doubt as to its having been copied from the original letter indited by Rousseau to the mysterious Lady Cecilia Hobart. I have recently been at some pains to discover Lady Cecilia Hobart in the pages of Burke and Playfair, but so far without success. The latter authority tells us in 'The Antiquity of the English Peerage' that the first Earl of Buckinghamshire was twice married. By his first wife he had three sons and five daughters, by his second wife two sons and no daughters. He died in 1756. Burke—who professes to give the names, although omitting, out of delicacy, the dates of birth—gives only four daughters and three sons as the issue of the two marriages. According to that authority, John, first Earl of Buckinghamshire, had by his first wife the following issue: John, who succeeded as second earl in 1756; Robert, who died in 1733; Dorothy, who married in 1752 Sir Charles Hotham-Thompson—she died in 1798. By the second marriage, in 1735 (*circa*): George, who succeeded as third earl in 1793; Henry, born in 1738; Anne Catherine, married 1784, died 1800; Maria Anne, married 1785, died 1846; and Leonora, who died unmarried March 8, 1794. If Playfair be correct in his statement, there is still one daughter to be accounted for, and this may be the Lady Cecilia herself. Let us, for the sake of argument, suppose that Lady Cecilia in 1770 was about eighteen years of age. By the light thrown from the letter itself we gather that she was very young, certainly unmarried, at that time. This would fix the date of her birth in 1752. She must have been but four years of age when her father died, and only ten years old at the death of her mother. Why is history silent as to her name? "How lived, how loved, how died she?" That she loved and that she was unhappy is but too evident from the face of that wondrous letter:—

"Non, Cécile, le dégoût de la vie n'est point extraordinaire quand on n'existe que pour l'amour. Ce n'est pas pour se quitter que l'on voudroit mourir, c'est pour mériter, à ce prix, un amour éternel."

But what was she like—this new Cecilia? Behold a glimpse from the pen of Rousseau himself:—

"Ce qui me ravit en toi, c'est cet heureux mélange de fierté et de douceur, d'austérité dans ton maintien et de liberté avec tes amis. Quand je vois ces yeux si superbes, faits pour dire aux mortels: 'Prosternez-vous et adorez'; quand je les vois s'armer de pleurs, et laisser échapper sur ton col d'albâtre des larmes plus pures que la rosée du matin; alors, alors, Cécile, je voudrois mourir, dans l'espoir qu'au delà de cet univers les amans n'ont plus d'âge."

Rousseau must not be supposed to have been her lover. There was a happier man than Rousseau in the field:—

"Je l'aime de toute mon Âme, et cela sans jalousie. Il m'est cher, parce que tu l'aimes; il m'aime parce que je suis ton Jean-Jacques; voilà le nœud qui nous lie."

With these words the fragment ends. With these brief extracts from a grand and heart-stirring letter I will tempt the genealogist. The monument of Cecilia Hobart has been raised by the genius of Rousseau. Shall she remain a mystery to the end of time?

RICHARD EDGUMBE.

33, Tedworth Square, Chelsea.

**SOMETHING LIKE A TRADE-CARD.**—The search for trade-cards and shop-bills, English and foreign, has been for some years a congenial pursuit of mine, and many quaint specimens have fallen to my bow and spear; many prints, too, which in character have a family likeness to these, but can hardly find a place under either heading. Among the latter kind, that which I am about to describe seems to take the palm for absurdity and the apparent want of any justification for its production. It is of small folio size, the centre portion being occupied by the portrait, in an oval, of a child, in whose face smugness and undiluted ugliness strive for the mastery. The vanity displayed in the wearing of a heavy bead necklace is counterbalanced by the inscription round her lace tucker, "The Fear of the Lord is the beginning of Wisdom." In her hand is an ostentatiously labelled New Testament. Texts such as "For her value is far above rubies," "Who can find out a virtuous woman?" and the like, surround the portrait, and cherubs and other more completely articulated angels fill the corners left by the oval. A coat of arms (no tinctures). On a bend three sheaves of corn between two eagles displayed, and the legend "Let love be without dissimulation," are to be found below. The key to the meaning of all this is contained in the inscription at the upper part of the plate, which reads thus:—

"Augusta Goldney, the 13th Child of the Author, His Youngest Daughter, was born in London, the 6th of February, 1751, and lived with the Eminent Miss Kelly, Importers of Lace, Ludgate Street, of whom our very Amiable Fruitful Queen may have a just Character. The said Augusta is Modestly Good-natured, without affectation, Religious but not Superstitious, and has had a Genteel Liberal Education. Therefore her Father Edward Goldney humbly & affectionately beseeches Her most Excellent Majesty to accept of Her, to wait on One of the Young Princes or Princesses, He having the highest regard for the Utility of the Rising Generation, particularly for our Illustrious Royal-Family the Glory of the British Nation."

The print is engraved throughout by Chambers. The concluding lines are of a piece with the rest:—

"Unfeign'd Piety, Perfectly Cleanly, Industry, Economy and Generosity, Are the Principal Beauties of a Virgin or Wife of the first Quality."

Why the worthy Goldney did not content himself with having this rignarole written on vellum and presented to some member of that family for whose utility he had so high a regard, and why he incurred the expense of this public advertisement of Augusta's virtues is more than I can guess.

J. ELIOT HODGKIN.

Richmond, Surrey.

#### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**TONBRIDGE SCHOOL AND JOHN PROCTOR, ITS FIRST MASTER.**—Can any one supply me with evidence of the actual existence of this school before the last year of Queen Mary's reign? Two histories of the school have been written, but both contain statements on this point which are undoubtedly erroneous. The charter was granted by Edward VI. a few weeks before his death in 1553. Nothing more is known of the school till the end of 1558, when, on the death of Sir Andrew Judd, the founder, the Skinners' Company became the governors. It has been assumed by the above-mentioned historians that the school had no actual existence till this date, and the theory is advanced by them that the scheme had been kept in abeyance until Queen Elizabeth's accession had put an end to the troubles of her predecessor's reign. But a comparison of dates will at once demolish this theory. Sir Andrew Judd died a month before Queen Mary; and in his will, which he made on his deathbed, he refers to the school as existing at that time. Two other statements in the histories, which have a bearing on my question, are also incorrect. John Proctor, the first master, is said to have reigned from 1558 to 1578, and in the latter year to have been appointed rector of St. Andrew's, Holborn. The question of the identity of the master of Tonbridge with the rector of St. Andrew's was discussed by several authors so long as two centuries ago, and left undecided. None of them seems to have thought of the simple expedient of examining the registers of St. Andrew's, in which I have seen numerous signatures of James (not John) Proctor. There can scarcely be a doubt that John Proctor was the first master of Tonbridge, as he is so called in several authors of Elizabeth's reign; but his dates were certainly not 1558 to 1578. The contemporary account-books of the Skinners' Company show that John Lever was appointed early in 1559, and his name, variously spelt Leyvar, Leaver, &c., appears as that of the recipient of the master's stipend every year down to 1574, when John Stockwood takes his place. Thus, if we accept 1558 as the date of Proctor's appointment, a year at most is left for

his period of office. Is it credible that in so short a time he could have attained fame as master of Tonbridge, as he certainly did? Proctor also had some reputation as the author of the 'History of Wyatt's Rebellion.' His description of himself as an eye-witness proves that he must have been in Kent in 1554, and the humorous account he gives of an incident which took place at Tonbridge strongly suggests that he was himself present on the occasion. All these facts point to the conclusion that the school existed with Proctor as its master very soon after the charter was granted; but I shall be grateful for any distinct evidence, of which hitherto I have obtained none. Any further information about Lever would also be valuable, as I find no other trace of him but the annual entry of his stipend in the ancient volume of 'Receipts and Payments.'

W. O. HUGHES-HUGHES.

Uppingham.

**SERGEANT OF THE BAKERY.**—Is this office in the royal household in Queen Elizabeth's reign continued, or has it been abolished? What was its official rank then, and what is its equivalent now? If the holder had previously been a yeoman, he could not have been entitled to use armorial bearings. But after a grant had been made to him for special services rendered to his country, he could then subscribe *armiger* after his name. Is there any work which gives an account of such respective offices in the royal household?

E. C.

**THE SPANISH TONGUE.**—I should be greatly obliged if any one would tell me who first said that Spanish was like the Latin of a sulky Roman slave.

JULIUS STEGALL.

**HERALDIC.**—Will any of your correspondents kindly inform me whether a label of three granted, *inter alia*, in arms about the middle of the sixteenth century, and confirmed some years later to the then bearer and to his father's posterity for ever, can be assumed at the present day by a lawful descendant of the same? I understand that the label is ordinarily adopted in heraldry by the eldest sons of families as a mark of cadency; but in the arms to which I refer it is distinctly a part of the grant, and a doubt arises whether as such it should still be retained by those entitled to bear the arms, and differenced accordingly, or whether a present representative, being a second son, should use the crescent only.

RITA FOX.

Manor Park, Essex.

**SIR RICHARD GRENVILLE.**—What are the contemporary authorities for the history and biography of the great Sir Richard Grenville? The contemporary of his memorable battle with the Spaniards, immortalized by the poem of Lord Tennyson, will soon be due, and will probably be kept up at

Bideford. All contemporary records of his life will therefore be of great interest in Devonshire. I am acquainted with the narrative published in Arbor's work, and also with the history in 'Cornish Worthies'; but all contemporary evidence of the events of his memorable life will be of value.

W. S. LACH-SZYRMA.

"A RIDDLE OF CLARET."—Can any of your readers inform me how much "a riddle of claret" is, and how it came to be so called? K. N. B. Edinburgh.

HEEL-BLOCK.—Will some one help me to the meaning of the word *heel-block* in the following quotation, c. 1660? Broms, 'On the Death of Mr. Josias Shute,' lines 32-3:—

He was no whirligig lect'rer of times,  
That from a heel-block to a pulpit climba.

E. L. BRANDRETH.

'THE LONGITUDES EXAMIN'D.'—A copy of this book, by Jeremy Tacker, of Beverley, in Yorkshire (London, 1714), is in the British Museum, but is imperfect, as the plate containing the diagrams referred to in the text is missing. Where could I see a perfect copy? L. L. K.

ITALIAN PEDIGREES.—I am anxious to find some account of the Italian family of Mirabelle, and shall be glad to be informed what works I should consult, and if they are to be found in the British Museum Library or in any of the London libraries. I know Count Litt's 'Italian Families.' Please address

A. W. CORNELIUS HALLEN, F.S.A.Scot.  
Allea, N.B.

CITY BURIAL-GROUND.—I should be greatly obliged if any of your readers could suggest to me a likely place where a parishoner of St. Mary Mounthaw, Lambeth Hill, would have been buried in the year 1770. I have searched the registers of St. Mary Somerset and St. Mary Mounthaw without success. Was there any cemetery or common burial-ground used in the City of London about this period? A. G.

THE MOCK MAYOR OF NEWCASTLE-UNDER-LYNE.—There is an old print of this subject, showing a crowd in the market-place. What was the origin; and is the custom observed in the present day? St. John's Wood.

GEORGE ELLIS.

"DAN MACKINNON."—In his 'Reminiscences and Recollections,' Capt. Gronow repeatedly refers to Col. Mackinnon, of the Guards, in the way mentioned above, which I presume was a *sobriquet*, and not an abbreviation of the name of Daniel. I have a notion that the officer referred to was named Henry, and that he became a major-general in the army, but I have no means at hand

for verifying this. I shall be much obliged to any one who will enlighten me on the subject, and doubly indebted by an advance reply direct, in order to avoid delay.

CHARLES WYLIE,  
3, Earl's Terrace, Kensington, W.

EPILOGUE TO 'MUCH ADO ABOUT NOTHING.'—Can any of your readers tell me who was the author of the Epilogue recited at the performance of 'Much Ado about Nothing' on March 19, 1830, by Trinity undergraduates, in which J. M. Kemble played the part of Dogberry, and A. H. Hallam that of Verges; and also who recited it?

UNDERGRAD.

[With signal disregard of our requests to contributors, you include in one paper, and under one signature, a variety of disconnected questions, each of which must be the subject of a separate communication.]

EPITAPH BY CHARLES J. FOX.—Can any of your readers give me a copy of the epitaph written by Charles James Fox on my great-grandfather, the Right Rev. William Dickson, D.D., Lord Bishop of Down and Connor, who died at Mr. Fox's house, in Arlington Street, on Sept. 19, 1805, and was buried in the "New Burying Ground, Tottenham Court Road." The tombstone is still there, but every trace of inscription is obliterated. Please reply direct. (Mrs.) SARAH J. ANDREWS,  
St. Margaret's, The Terrace, Barnes, S.W.

MINIATURE.—I have a very beautiful miniature—the portrait of a man—bearing a great resemblance to the pictures one sees of Mozart. It is signed "N. P., 1788." I shall be very glad of any information respecting an artist bearing those initials, so as to throw some light on whose portrait it is likely to be. DOROTHY.

CRÉBILLON.—Montesquieu gives the palm amongst writers of tragedy to Crébillon. His words are:—

"Nous n'avons pas d'auteur tragique qui donne à l'âme de plus grands mouvemens que Crébillon, qui nous arrache plus à nous mêmes, qui nous remplit plus de la vapeur du dieu qui l'agite; il vous fait entrer dans le transport des bacchantes..... C'est le véritable tragique de nos jours, le seul qui sache bien exciter la véritable passion de la tragédie, la terreur."

To which of Crébillon's tragedies does the critic refer? His judgment would be scarcely approved in these days. J. MASKELL.

"DRAWING A TOOTH AT A HEALTH."—What does Pepys mean in his 'Diary' when he says:—"Sept. 18, 1666. .... and there did hear many stories of Sir Henry Wood about Lord Norwich drawing a tooth at a health"? GEO. L. PARMELL.

WAR IN THE NETHERLANDS, 1607.—I have before me a manuscript tract entitled "Essays of conjecture upon certain negotiations touching peace, Between the archduke and the states in anno

salutis, 1607. By C. F. Veritate et reverentia." It seems clearly to be advice from C. F. (an Englishman) given in answer to solicitation from some of those connected with the Netherlands as to the wisdom of accepting a truce or settling a peace (an agreement was come to in 1609). Is it possible to find out who C. F. was, and how his advice came to be asked? The volume has the arms of Douglas on the sides. J. C. J.

BURLINGTON.—Jesse, in his very untrustworthy 'London,' says (iii. 384) that the architectural Earl of Burlington was, in his visit to Italy, rapturous over a church there, until he was told it was a copy of one he had left behind him in London—St. Stephen's, Walbrook—and that his first step, on alighting at Burlington House, was to make a pilgrimage to Walbrook. As he must have come by the Dover Road, he might as well have driven through the City first, to see it by the way. Did it ever happen at all; and, if so, how? C. A. WARD.

Walthamstow.

ROUSSEAU IN ENGLAND.—Can any of your correspondents suggest sources from which I may be able to gather details of Rousseau's sojourn in England? Are there any references to it in any of his writings? WOOTTON.

#### AUTHORS OF QUOTATIONS WANTED.—

The childhood shows the man,  
As morning shows the day; be famous, then,  
By wisdom.

Most mighty Agamemnon, king of men,  
Atides not unworthy are the gifts  
Which to Achilles thou design'st to send.

Now, now, my friends! your utmost nerves employ.  
You whom I chose amid the flames of Troy  
To bear my arms, as Hector's once ye bore,  
Exert the soul, so often proved before. E. N.

L'onda dal mar divisa  
Bagna la valle e' i monti;  
Va passeggeria  
In fiume,  
Va prigioniera  
In fonte,  
Mormora sempre e geme,  
Fin che non torna al mar;  
Al mar dov'ella nacque,  
Dove acquistò gli umori,  
Dove da' lunghi errori  
Spera di riposar.

JOHN PICKFORD, M.A.

Follow the Christ, the King, elsewhere foreborne.

In the line that precedes occur the words "I've pure, right wrong."

MALCOLM DELKIVINGE.

He sleeps the sleep of the just. A. HALL.

Classics must go,  
Commerce must grow,  
So sang the poet Lord Mayor.

Thus the *St. James's Gazette*, April 25. Whence the quotation; and who is the Lord Mayor alluded to?

J. J. E.

#### Replies.

#### THE ORTHODOX DIRECTION FOR BUILDING CHURCHES.

(7th S. vii. 166, 250, 333.)

The very ancient practice of orientation in the building of churches can hardly be set aside as "a High Church piece of p'dantry." Allusion to worship towards the east may be found in the early liturgies and Church fathers; and in this country, at least, orientation has been practised from the first introduction of Christianity into these islands down to the present time, with the interruption of the Great Rebellion. Abroad, a French writer, a noted Ultramontane, Mgr. Barbier de Montault (*Traité Pratique de la Construction.....des Eglises*, Paris, 1878, t. i. p. 18) says that "the orientation of churches has been so neglected during the last three centuries that the canonists now no longer make it of rigorous obligation. Custom has prevailed over right, and now the most futile pretext appears a sufficient reason for neglecting the tradition of the Church, which, all the same, remains prescribed in the rubric of the Missal." So much for modern Roman Catholic teaching. In the ancient Roman local Church, the neglect of orientation is more apparent than real. In the church of St. John Lateran, the mother church of Rome, as well as in the church of St. Peter (the Vatican Basilica, which takes a lower ecclesiastical rank than the Lateran), the celebrant at the high altar has his face turned to the east, although the part of the church containing the altar is towards the west; and it is interesting to note in Mr. G. G. Scott's 'History of English Church Architecture' the discursus on the orientation of churches, in which the bearings of a large number of the Roman basilicas are given, and these show a very distinct orientation, either of the celebrant or of the altar, in the first ages of the Church at Rome. In Egypt, Mr. A. J. Butler tells us that "the entrance to a Coptic church is almost invariably towards, if not in, the western side, while the sanctuaries lie always on the eastern" ('Ancient Coptic Churches of Egypt, Oxford, 1884, vol. i. p. 10). As to the Holy Eastern Church, Dr. Neale says that orientation "is universal through Asia as well as Europe" ('History of the Holy Eastern Church,' London, 1850, pt. i. p. 222).

If Mr. Ferguson's dictum be correctly quoted, it is simply monstrous. The sounder opinion would be that the orientation of churches is almost universal amongst Christians, whether eastern or western, except in times and places where no heed is paid to ecclesiastical propriety.

It would be extremely interesting if some one would work out completely the history of the tradition that in this country the church builders watched for the rising of the sun on the day on

which they began their building, and then laid the axis of the church at right angles to the place on the horizon whence the sun rose. And, to complicate matters, would they always begin their church building on the feast of the patron? Last summer Archdeacon Cheetham asked for information on this tradition in the *Guardian*, but I have not noticed that any answer has been given to his question.

J. WICKHAM LEGG.

47, Green Street, W.

French sacristans, wherever there is a deviation of the chancel from the nave's direction, I believe, tell you that it designedly represents our Lord bowing his head on the cross. But the cases are extremely rare, I suppose, in any country. The only one I know is the Abbey of St. Denis, where the twist is perhaps two or three degrees, and in Lichfield Cathedral still less. The case of Whitby Abbey must be quite abnormal, if not unique.

E. L. G.

MR. TOMLINSON exaggerates the divergence of the lines of the nave and choir at Whitby Abbey. Dr. Young's remark is that the nave "diverges from the choir about five degrees towards the north," and that is entirely accurate. By actual observation, made for me while engaged on my handbook for the abbey, it was ascertained that "the axis of the nave diverges from true east and west by 15° 5, and that of the choir by 7° 9; while, according to the lines of the Ordnance maps of the town (which are not, however, drawn exactly due north and south and east and west) the divergences are approximately 11° and 6°." After a very patient consideration of all the circumstances, including historical data afforded by the building itself, very careful and accurate measurements, and such considerations as the unquestionable technical skill and ability of mediæval architects and masons, the only conclusion I found myself able to come to was that the building in question was deliberately so planned, and I ventured to suggest an explanation founded on precisely the principle suggested in J. T. F.'s reply. The whole is too long to reproduce; but it is all given in the handbook aforesaid. All the explanations customarily proposed are either nonsensical or unsupported by fact or authority. Deliberate intention with a well-considered end in view is alike consistent with what we know of the builders and with the results yet recognizable as actually attained. And while the story of the building of the Whitby Abbey Church, as told by the architectural features themselves, seems to be sufficient effectually to preclude the applicability of Mr. Micklethwaite's explanation there, the divergence in the line of the south arcade of the nave of the parish church at Scarborough—the part from the clustered column westward being not in the same line with the portion running eastward from the

same point—certainly cannot be accounted for on the principle assumed. One other fact, not unconnected with the general subject, may be mentioned, and that is that the axis of the parish church, in the close vicinity of the abbey church, and which must have been built in the latter part of the twelfth century, is exactly parallel with that of the choir of the abbey. The parish church is dedicated to St. Mary, and the abbey church to Saints Peter and Hilda, the first stone of the existing remains having certainly been laid within the first quarter of the thirteenth century.

J. C. ATKINSON.

LATIN LINES (7th S. vii. 348).—A query as to these lines, with replies, will be found in 5th S. iii. 187, 236, 299. There seems to be no doubt that they are by Thomas Warton, in whose works by Mant, Oxford, 1802, 8vo., vol. ii. p. 258, they are thus, more correctly, printed:—

Somme veni, et quamquam certissima mortis imago es,  
Consortem cupio te tamen esse tori!  
Huc ades, haud abiture cito: nam sic sine vita  
Vivere, quam suave est, sic sine morte mori.

In Dod's 'Epigrammatists,' London, 1870, 8vo., the following translation from Kett's 'Flowers of Wit,' by an anonymous author, is printed at p. 431:—

O Sleep, of death although the image true,  
Much I desire to share my bed with you.  
O come and tarry, for how sweet to lie,  
Thus without life, thus without death to die.

In the 'Selecta Poemata Anglorum,' second edition, 1779, the second and third lines are inaccurately printed:—

Consortem lecti te cupio esse mei:  
Grata venito quies: nam vita sic sine curis

"This inscription is said to have been intended to be placed under a statue of Somnus, in the garden of the late James Harris, Esq., of Salisbury."—Note by Mant.

W. E. BUCKLEY.

[Many interesting communications, unfortunately anticipated, are acknowledged.]

PORTRAIT OF CROMWELL'S WIFE (7th S. vii. 308).—Granger, in his 'Biographical History' (ed. 1779), says:—

"There is in the possession of the Rev. Dr. Edward Cooper, of Bath, a portrait of Cromwell, which belonged to the commissioner Whitelock; and another, called Cromwell's wife, which was the property of Zincke the painter, who presented it to Dr. Cooper's father. This picture is without character, and very unlike the print of her, which I believe to be genuine" (vol. iii. p. 11).

In his next page Granger shortly describes the engraved portrait he refers to:—

"Elizabeth Cromwell, wife of the Protector, in a black hood. In the upper part of the print is a monkey. . . . The print, which is neatly engraved, is prefixed to a scarce satirical book, entitled 'The Court and Kitchen of Elizabeth, called Joan Cromwell, the Wife of the late Usurper, truly Described and Represented,' &c., London

1664, 12mo. The head has been copied by Christopher Sharp, an ingenious turner of Cambridge."

J. F. MANSERGH.

Liverpool.

Your correspondent H. J. A. will probably obtain the information which he seeks by addressing a line to Mr. Bertram Astley, of Chequers Court, near Tring, or the Rev. J. De Kewer Williams, of Hackney, both of whom have large collections of portraits of members of the house of Cromwell.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

In reply to H. J. A. I beg to state that my family are in possession of a portrait of Oliver Cromwell's wife, three-quarters length, by Sir Peter Lely. It has come to them in direct descent from Henry Cromwell, Lord-Lieutenant of Ireland, of whose line my grandfather, Oliver Cromwell, was the last male descendant. E. O. PRESCOTT.

PLURALIZATION (7th S. vii. 142, 309).—I am very glad to see attention so ably called to this matter, as a previous attempt of mine to sift it (6th S. vi. 449, heading 'Vulgar Error') elicited chiefly expressions of adhesion to the current forms. As my objection to the custom of speaking of *vespers* as "them" was met by the reply that this mode corresponded to Latin and French use, I take this opportunity of noting that in Italian, on the other hand, though *i vesperi*, or *vesperi*, is occasionally used, the form adopted by careful writers is mostly *il vespro*. As one instance among many, I have before me a compendium by Dr. Pitrè of the various local traditions concerning "The Sicilian Vespers," which is not only entitled 'Il Vespro Siciliano,' but the author throughout speaks of *vespers* in the singular, and other authors he quotes do the like. German, Spanish, and Portuguese idioms similarly admit of the use of either singular or plural form.

What seems to be wanted is an authoritative pointing out of those words which, though, in consequence of their descent, ending in an *s*, are yet not to be spoken of in the plural. *Vespers* is one of these. I do not see that, as has been alleged, considering it as evening prayers justifies the custom. It is an evening *service*, which, when called *vespers*, has no more reason for being spoken of as plural than when we call the same service *even-song*. We do not say *evensongs*, though there are several things sung in it.

Next to this come *alms*, *tactics*, *riches*, *morals*, *obsequies*, *nuptials*, *espousals*, *rites*, each owing its plural treatment to the accident of the *s* in its descent. *Wags* and *shingles* have not even this excuse. *Measles* it may be more excusable so to treat, if, indeed, the word came to us from the Dutch for *spots*; but even then I take it that what we intend to speak of is not the spots, but the spotted disease, and therefore we should still use

the singular. Similarly, at whist it is common to hear people saying "hearts [i.e.] are trumps"; but, of course, what is intended to be expressed is not the pips, but the suit, and therefore we ought to say, "[the suit of] hearts is trumps." *Premises* in the plural has been justified by pronouncing it to mean "the adjuncts of a building"; but I have had to do with many a lease where the word has been used for the main building itself.

Other "sigmated" words about which many people are "hazy" are *species*, *ides*, *calends*, *archives*, *manes*, *antipodes*.

The most flagrant blunder of all is the class of doubled plurals which may be typified by *carriatides*, and I have often heard country people say, "The mices is dreadful."

On behalf of "I'll summons you" it may be urged that it is not thereby intended to use the verb to *summon*, but the noun *summons* in its verb form, just as people also say, "I'll county-court you," "Shall I shine [for "put a shine on"] your boots?" &c.

Of words which the French treat as singular where we use plural may be instanced, besides those already enumerated, *billiards*, *stays*, *tongs*, *pincers*, *bellows*, and (sometimes) *scissors*.

Of "singularization" the only instance I call to mind at the moment occurred in a book on Tirol, where a single chamois was spoken of as "a chamois." R. H. BUSK.

16, Montagu Street, Portman Square.

In connexion with the "vulgar use of unnecessary plurals," it is interesting to note that Shakespeare makes his Welshmen speak in a similar manner. Thus, in 'Merry Wives,' Sir Hugh Evans says, "Peradventures shall tell you another tale if matters grow to your likings," "Prings goot discretions," "How full of cholers I am!" Also, in 'Henry V.' Fluellen says, "He has no more discretions in the true disciplines of the wars."

H. C. MARCH.

Rochdale.

*Summons* is instanced by H. T. as an example of pluralization; but is not to *summons* to issue a summons or *summones*? J. T. F.

Bishop Hatfield's Hall, Durham.

May I add to MR. MOUNT'S instances of the *s* omitted where it has a proper place the expression *beast* instead of *beasts* as applied to a number of cattle? It is in constant use throughout Northamptonshire and Leicestershire, and may be seen any day in the advertisements in the local newspapers. LOUISA M. KNIGHTLEY.

ERROR REGARDING THE MASS (7th S. vi. 506; vii. 154, 235, 318).—Were it not that a Roman Catholic has to get accustomed to the sensation of astonishment at the statements made regarding the ritual of his Church by persons who ought to know

better, the communication from Mr. T. ADOLPHUS TROLLOPE under the above heading would astonish one to some purpose.

MR. TROLLOPE states that

"no sacred service whatever in which the consecration of the Elements does not take place is, or can be, called a mass. The word itself is sufficient to indicate this." Surely he should know that the word *Mass* has nothing on earth to do with the consecration of the Elements! I give from that excellent book 'The Mass Companion' (compiled by the Very Rev. Dom. J. Alph. M. Morrall, O.S.B.) the following paragraph, which is the best account I know of the origin of the Mass:—

"The word *Mass*—in Latin *Missa*, or *Dimissio* (Dismissal)—has been applied to this sacred function because in the first ages of Christianity, through reverence for the Sacred Mysteries, the 'Discipline of the Secret' was observed. At that time only those who were fully instructed were allowed to be present at the Sacred Mysteries. The Catechumens (those under instructions) were dismissed before the Offertory, and the Faithful themselves were sent away at the end of the Liturgical Action, by 'Ite, Missa est,' or some equivalent expression. At other functions all might remain, but at the Holy Sacrifice none except the initiated might be present. Hence it was known as the *Dismissal Service*, or the *Mass*. This derivation is given by St. Augustine, Bishop of Hippo, 430."

This little work contains more information as to the history of the various portions of the service of the Mass than can be easily found in any other publication. It has the advantage over Canon Oakley's excellent work on the 'Ceremonial of the Mass' that the whole of the service is given in Latin and English. MR. TROLLOPE says, "No priest can on any occasion celebrate [Mass] more than once in each day." I fear there are not a few Roman Catholic priests in England who may be tempted to wish that such indeed were the law of the Church. It is not unusual for one priest to have to celebrate Mass and to preach at two churches or temporary places of worship at the distance of as much as seven miles from one another, and that without any means of transport other than his legs. I know myself two priests who have had to do this, and it is only the other day I was talking with one who had not only to celebrate Mass, hear confessions, and preach at two churches seven miles apart every Sunday, but, in addition to this, had to preach two other sermons. Of course we Roman Catholics in England would only be too glad if it were unnecessary for any one priest to have such a burden thrown on his shoulders, but in some places it is at present unavoidable.

The other day I saw a paragraph finding fault with a writer for talking of the celebration of Mass on Good Friday; but in this case the critic was wrong, for the service on Good Friday is always known as the Mass of the Presanctified, though, strictly speaking, it certainly is not a Mass, as there is no

consecration of the Elements, the priest alone receiving the Host, which was consecrated the day before.

I believe it is a disputed point whether the word *Mass* has ever been applied by any accurate or orthodox writer in the early times of the Church to any service other than that now known as the Mass. But your readers will find all information on this point in Addis and Arnold's 'Catholic Dictionary.'

F. A. MARSHALL.

NONCONFORMIST REGISTERS (7th S. vii. 370).—Write to the various ministers in the town of the required denominations, and ask if the records wanted appear in their "Church books."

HERMENTRUDE.

With the non-parochial registers at Somerset House are three volumes of Lyme registers, viz., Independent, baptisms, 1775—1836; Baptist burials, 1823—1857.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

Many such are in the custody of the Registrar-General at Somerset House.

C. F. S. WARREN, M.A.

HERALDIC (7th S. vii. 268, 317).—I have the 1611 and the 1724 editions of Gwillim's 'Heraldry,' in both of which occur the blazon, "Sable, a turnip proper, a Chief or, Gutte de Larmes," without name. In the 'Grammar of Heraldry,' by Samuel Kent (1716), these arms are given to Dammant, of Suffolk. The same arms are given to Dammant in Berry's 'Encyclopaedia Heraldica.' Burke's 'Armory' and Robson's 'British Herald' (1830) have the following arms and crest for Dammant: Sa., a turnip leaved ppr., a chief or, gouty de poix; Crest, a dexter hand brandishing a scimitar ppr. There are persons of the name Damant now living in Norfolk and Suffolk.

LEO CULLETON.

In the abridgment of Gwillim, 2 vols., by Kent, these arms are ascribed to Dammant, of Suffolk.

E. FRY WADE.

Axbridge, Somerset.

I am unable to answer your correspondent's query exactly, but if he wishes to know by what family the turnip is borne in their arms, I can tell him. It is Damant, or D'Amant, of Eye, co. Suffolk, where they settled on their migration from France. I have a sketch of three or four generations of the family in the handwriting (in 1822) of the late Mr. Turner Barwell, of Bury St. Edmunds. The fourth generation is not connected with the preceding one, but there is little doubt of the parentage. There is also a sketch of the arms, and they are described as "Sable, a turnip proper, a chief or, gutté de larmes," not "de poix," as given in Burke's 'Armory' under "Dammant."

Y. S. M.

"MULTUM LEGERE, SED NON MULTA" (7th S. vii. 288).—This saying is quoted by Plinius Minor ('Epistles,' vii. 9): "Aunt enim, multum legendum esse, non multa." Compare

"Illud autem vide, ne ista lectio auctorum multorum et omnis generis voluminum habeat aliquid vagum et instabile. Certis ingenii immorari et innutriti oportet, si velis aliquid trahere, quod in animo fideliter sedeat. Nunquam est, qui ubique est."—L. Ann. Seneca, 'Epist.' 2.  
"Multa magis, quam multorum lectione formanda mens, et ducendus est color."—Quinctilianus, 'Inst. Orator,' x. l. 50.

Ὅχι πολλὰ, ἀλλ' οἱ χροῖσιμα ἀναγινώσκοντες, εἰσι σπουδαῖοι. A saying of Aristippus.—Diogenes Laertius, ii. 71.

ROBERT PIERPOINT.

St. Austin's, Warrington.

I have no books here, but I am pretty sure that "multum legere non multa" is a saying of Bacon's. G. B.

Rock Houses, Tenby.

"SADDLES, WONTOWES, AND OVERLAYS" (7th S. vii. 370).—A wontow is a wanty, or belly-band, lit. a "womb-tie," the old meaning of *womb* being belly. An *overlay* may be the same as a *lay-over*, also *layer-over*, which is a facetious term for a whip, because laid over a horse. "Layer-overs (or lay-overs) for meddlers" is an old and intelligible proverb. WALTER W. SKEAT.

*Wanty* is explained by Halliwell as a leather tie or rope, a surcingle. The word occurs in Tusser's 'Husbandrie,' 17, 5,

A panel and wanty, packsaddle and ped, in the sense of a rope to tie burdens to the back of a horse. In the will of Thomas Wade, of Bildeston, 1569 (Camden Soc. Publ., 'Bury Wills,' p. 155), there is this bequest: "Item, I gyve to my brother William Wade my best pack sadell with a newe 'wante' and 'wantyrop' withe the best girt." In a note to this passage, *wante* is explained as a long upper girth to come over a pad or saddle, especially such as are used by carriers to fasten their packs. An *overlay* is probably the cloth which was laid over the saddle. Such an arrangement may be seen in many equestrian pictures—a rich saddle-cloth surmounted by a broad surcingle.

G. L. G.

VOWEL-SHORTENING IN ENGLISH PLACE-NAMES (7th S. vii. 321, 430).—I suppose it would be possible to associate *Benacre* with *beneath*, but I see no evidence for it; I think it must be left as a conjecture. *Beneath* is not given in Murray's 'Dictionary,' but we find *benrip*, used in the same sense as *bedrip*, both meaning "a reaping by request." This explains Somner's extraordinary error in deriving *bens* from the A.-S. *biddan*, on the ground, apparently, that both begin with the letter *b*; and which is true of a great many other words. *Bens* = A.-S. *bēn*, is the same word as *boon* = Icel.

*bēn*, a petition; it is curious that the native word has been ousted by a Scandian one.

Perhaps it is worth while adding that the A.-S. *bydel* no longer exists, as the E. *beadle* represents the Anglo-French *bedel*, which was derived, in its turn, from the Teutonic; so that the E. *beadle* is merely cognate with the A.-S. *bydel*, and not a survival of it, as might be supposed. It is a pity that Dr. Murray's 'Dictionary' is not consulted before old errors are again let loose upon us. As to the equation of A.-S. *hwæte-dān* with Wotton (in Surrey), I am very glad to be corrected. I relied upon Kemble, not knowing that he was wrong. I quite agree with G. L. G. that his explanation better suits the exact operation of phonetic laws; but he does not tell us why. I think I can tell him.

On the one hand, he equates Wotton with *Wood-town*; on the other, he equates Waddon with *Wheat-down*. The "foreign letter *o*" has not much to do with it, since the *a* in *Wad-* and the *o* in *Wot-* are much alike; still, as a matter of tradition, it is of some weight. But the law really illustrated is this, viz., that whereas *dt* becomes *t* by assimilation, *td* becomes *dd*. In other words, it is the *latter* letter of such combinations as *dt* or *td* that determines the ultimate form. Whether this is a universal rule, or a very general rule, I do not as yet know; but I suspect it to be so. At any rate, it is worth watching. Cf. A.-S. *wifman*, M.E. *wimman*, a woman; M.E. *godsib*, E. *gossip*. WALTER W. SKEAT.

HUDIBRAS (7th S. vii. 369).—It is stated in Henry G. Bohn's 'Dictionary of Poetical Quotations,' second edition, 1891, that the words

For men are brought to worse distresses  
By taking physic than diseases

are from Butler's 'Hudibras'; but, strange to say, I have failed to find any trace of them in my copy of *Hudibras*, published in 1859, owing to "an affection of fifty years' standing" entertained by the editor, the late Mr. Henry G. Bohn, for Butler's humorous poem.

HENRY GERALD HOPE.

Freegrove Road, N.

'THE LEGEND OF GOOD WOMEN' (7th S. vii. 367).—It is curious that one error in the editions of the 'Legend of Good Women' has at last been pointed out. My own edition is nearly ready; and in preparing it I have come to the conclusion that, at any rate as regards the text, it must be one of the worst edited books in the world. The old editions swarm with the most disgraceful blunders. At least five lines are made to have only eight syllables and four feet, a circumstance which no one has yet observed during five centuries; and in many places the author is made to talk absolute nonsense. But there is one essay on the subject matter, of course by a German, which leaves little

to be desired; viz., in 'Anglia,' vol. v. I find I have observed Chaucer's pardonable error in forgetting the name of Hypermetra's father.

WALTER W. SKERAT.

CRADLE OF THE TIDE (7th S. vii. 408).—This expression occurs in Hughes's 'Outlines of Physical Geography,' certainly at one time a well-known work. It is applied to that part of the ocean in which the tidal wave is generated: "The cradle of the tides is supposed to be the Pacific Ocean to the south of Australia, from which a wave advances towards the India Ocean," &c. (ed. 1861, p. 117).

J. F. MANSERGH.

Liverpool.

I met with the expression some time since in Capt. Maury's delightful book, 'Physical Geography of the Sea.' He locates it in the Antarctic Ocean (that part south of the Atlantic, which he speaks of as "that great southern waste in which the tides are cradled." See above work, p. 17, par. 51, *et seq.*)

RITA FOX.

Manor Park, Essex.

Probably you will receive many answers, as I have done, that "tide" is an error for "deep," alluding to Mrs. Willard's well-known hymn. This, of course, struck me, and has struck others, but the solution will not hold, as the question is meant to be mathematical, and stands with other arithmetical questions on both sides. Without a shadow of doubt it calls for a scientific or arithmetical solution, and is not a poetical phrase. This note may save space and correspondence in your congested periodical.

E. COBHAM BREWER.

[Many replies have been received.]

DR. MEAD AND DR. FREIND (7th S. vii. 427).—In his new edition of 'The Gold-headed Cane,' London, 1884, p. 50, Dr. Munk suggests that the amount was probably five hundred guineas, and that the mistake arose through an error in transcribing. Dr. Freind's imprisonment only lasted three months.

EDWARD M. BORRAJO.

The Library, Guildhall, E.C.

I am almost sure that I read it in Nichols's 'Anecdotes. I know he mentions that Dr. Maty wrote a life of Mead, or memoir, which appeared 1755, in 12mo. This is probably a fuller account of Mead than he gave in his *Journal Britannique*, published at the Hague. Mead died the year before; so if, as I think, Maty mentions it, it must be the earliest mention. Munk's 'Roll of the Coll. Phys.' does not mention the fact either under "Freind" or "Mead." But if he did, it would not settle this question, as no authorities are given in that book.

C. A. WARD.

SIR CHARLES CHRISTOPHER PEPEYS (7th S. vii. 369, 436).—He was buried at Totteridge, co. Herts,

under a large monument enclosed by iron railings, close by the church on the south side, towards the eastern end. The inscription on the tomb reads: "In the Vault Beneath are Deposited the Remains of Charles Christopher Pepys, First Earl of Cottenham, Lord High Chancellor of Great Britain from 1836 to 1841, and again from 1846 to 1850. He died on the 29th of April, 1851, at Pietra Santa, in the Duchy of Lucca, aged 70." At the British Museum (Add. MS. 28,069, ff. 85, 99, 107, 129) are letters from him to the Duke of Leeds, dated 1837.

DANIEL HIPWELL.

"THE MYSTERY OF A WORD" (7th S. vii. 427).—The following must be the passage in Tennyson which LUCIS is in quest of:—

As when we dwell upon a word we know,  
Repeating, till the word we know so well  
Becomes a wonder, and we know not why,  
'Idylls of the King' ('Lancelot and Elaine').

See 'N. & Q.' 6th S. i. 57, 201. At the latter reference F. T. gives a quotation from a story by Mr. Moy Thomas in *Household Words*, Feb. 1, 1851, entitled 'Guild Clerk's Tale,' containing much the same idea as that expressed in Tennyson's lines.

JONATHAN BOUCHIER.

ORANGE BLOSSOMS AT WEDDINGS (7th S. vii. 369).—The writer of an article on 'Flowers of Fancy' in *All the Year Round* for Aug. 3, 1885, gives the following information on this subject. In China the orange has, from time immemorial, been an emblem of good luck, and is freely used to present to friends and guests. But although the orange is said to have been first brought by the Portuguese from China in 1547, nevertheless this fruit is supposed to have been the golden apple of Juno, which grew in the garden of Hesperides. As the golden apple was presented to the Queen of Heaven upon her marriage with Jupiter, we find here a definite explanation of the meaning attached to the fruit. But besides this it seems that orange blossom was used centuries ago by Saracen brides in their personal decorations on the great day of their lives. It was meant to typify fruitfulness, and it is to be noted that the orange tree bears both fruit and blossom at the same time, and it is remarkable for its productiveness. It is possible, then, that the idea of orange blossom for bridal decoration was brought from the East by the Crusaders; but we have been unable to trace at what date the custom began to be followed in England.

EVERARD HOME COLEMAN.

71, Brecknock Road.

I believe this subject has been discussed in 'N. & Q.' The orange is said to have been chosen for marriage wreaths as an emblem of beauty combined with fertility, inasmuch as it bears at the same time flowers, foliage, and fruit. Folkard says the custom is derived from the Saracens. He also

states that in Crete the bride and bridegroom are sprinkled with orange-flower water, and that in Sardinia oranges are hung upon the horns of the oxen that draw the nuptial carriage. Is there any connexion between this use of the orange and the fruit that figures in the tales of Atalanta and Acontius and Cydippe? C. C. B.

Dr. Brewer, in his 'Dictionary of Phrase and Fable,' has well epitomized all that appears to be known as to this. The custom appears to have obtained amongst the Saracens, and the tree being in the East an emblem of fecundity as well as representing the varied epochs of life at one and the same time—

Some ripening, some ready to fall;  
Some blossom'd, some to bloom;  
Like gorgeous hangings on the wall  
Of some rich and princely room—

the hope of a prosperous marriage was expressed by the use of the flowers. See also *Spectator*, No. 155. In later times the use of that particular flower has doubtless been dictated by the above, in conjunction with an eye to effect also on the part of the milliner and dressmaker, and the comparative purity of the flower and its special perfume. R. W. HACKWOOD.

See 'N. & Q.,' 3<sup>rd</sup> S. x. 290, 381; xi. 45, 166; 4<sup>th</sup> S. l. 429. JONATHAN BOUCHIER.

TELEGRAM (7<sup>th</sup> S. vii. 162, 261, 293).—Your correspondent A. C. says that "Telegram made his first appearance in the autumn of 1857." According to 'N. & Q.' he is an older gentleman, as he was born in 1852 (2<sup>nd</sup> S. iv. 408; v. 375).

W. F. PRIDEAUX.

Jaipur, Rajputana.

"MEN, WOMEN, AND HERVEYS" (7<sup>th</sup> S. vii. 370).—I have been familiar all my life with the saying "Men and women—and Howards," which it will be observed is in form a much stronger expression of the similar idea. And with regard to the favoured name, surely it required "all the blood of all the Howards" to merit such a distinction. What claim could the Earl of Bristol's family have to be classed apart from the *communis mortalis*? R. H. BUSK.

P.S.—Out of three competent persons to whom I have referred the question, the testimony of two agreed with mine. The third knew it in the form suggested by your correspondent, and supposed the particular Hervey originally to have been the notorious Lord Fanny, in which case the sense of the phrase would be quite other from that to which I have always heard it applied.

The famous Lord Hervey was one of the friends of Lady Mary Wortley Montagu; their intimacy, however, did not prevent Lady Mary from laughing at him, as proved by her well-known remark that "his

world consisted of men, women, and Herveys," which was unquestionably hers. See 'The Letters and Works of Lady Mary Wortley Montagu,' by W. Moy Thomas, 1861, vol. i. p. 95.

HENRY GERALD HOPE.

Freegrove Road, N.

JOHN ELWES (7<sup>th</sup> S. vii. 308, 414).—I am much obliged to your three correspondents who have been good enough to reply to my query. As suggested, I wrote to the Vicar of Stoke, and the result is satisfactory. In reply he kindly sent me three inscriptions "on flagstones in the floor" of the chancel of his church, which, as they are short, I give for the benefit of, and as requested by, R. F. S.:—

John Elwes Esq<sup>r</sup>  
Died November 26, 1789,  
Aged 75 years.

S<sup>r</sup> Hervey Elwes Bart.  
Died October 22<sup>d</sup>, 1768,  
Aged 80 years.

John Elwes Esq<sup>r</sup>  
Died September 15, 1750,  
Aged 66 years.

As regards No. 2, I may mention that Burke and the 'Dict. of National Biog.' give 1763 as the date of death. I have not been able to identify the relationship of No. 3 to the other two. ALPHA.

He was buried at Stoke-by-Clare, co. Suffolk, in the register of which parish is the annexed entry:—

John Elwes Esq<sup>r</sup> died in Barkshire, buried in Sto Decr the 4<sup>th</sup> 1790 in the 79<sup>th</sup> of his age.

A slab in the floor bears the inscription:—

John Elwes Esq<sup>r</sup>  
Died November 26<sup>th</sup> 1789  
Aged 75 years.

It will be observed that the entry in the register is incorrect in two points, viz. the age and year of death. DANIEL HIFWELL.

34, Myddelton Square, Clerkenwell.

CASA DE PILATUS (7<sup>th</sup> S. vii. 107, 237, 433).—The tradition referred to by MR. PATTERSON, that Pontius Pilate after leaving Palestine occupied an official position in Bostica, a province of Hispania, and was drowned in some lake in that country, is probably the same (with a difference of locality) as the following account in Murray's 'Handbook for Switzerland' of Mount Pilatus on Lake Lucerne:—

"According to a wild tradition of considerable antiquity, this mountain derives its name from Pilate, the wicked Governor of Judea, who, having been banished to Gaul by Tiberius, wandered about among the mountains, stricken by conscience, until he ended his miserable existence by throwing himself into a lake on the top of the Pilatus. The mountain, in consequence, labours under a very bad reputation. From its position as an outlier, or advanced guard of the chain of the Alps, it collects the clouds which float over the plains from the W. and N.; and it is remarked that almost all the storms which burst upon the lake of

Lucerne gather and brew on its summit. This almost perpetual assembling of clouds was long attributed by the superstitious to the unquiet spirit still hovering round the sunken body, which when disturbed by any intruder, especially by the casting of stones into the lake, revenged itself by sending storms, and darkness, and hail on the surrounding district. So prevalent was the belief in this superstition, even down to times comparatively recent, that the Government of Lucerne forbade the ascent of the mountain, and the naturalist Conrad Gessner, in 1556, was obliged to provide himself with a special order, removing the interdict in his case, to enable him to carry on his researches upon the mountain."

HENRY DRAKE.

BURIAL OF A HORSE WITH ITS OWNER (7th S. vi. 466; vii. 56, 156, 257).—*Apropos* of this it may be worth while to cite Longfellow's lines in the 'Burial of Minnisink':—

They buried the dark chief; they freed  
Beside the grave his battle steed;  
And swift an arrow cleaved its way  
To his stern heart! One piercing neigh  
Arose,—and on the dead man's plain,  
The warrior grasps his steed again.

ROBERT PIERPOINT.

St. Austin's, Warrington.

LIDDELL AND SCOTT'S 'LEXICON' (7th S. vii. 427).—In what edition of this work does this "unintentional pun" appear? It is not in the first edition, Oxford, 1843, in which under *συκοφαντης* there is this remark,—“The literal signification is not found in any ancient writer; and is perhaps altogether an invention.” W. E. BUCKLEY.

TURKISH COAT OF ARMS (7th S. vii. 448).—I do not know what is meant by the heading; but if the title is not clear, at all events the centre of all Turkish "orders" is the Toora, or Sultan's supposed signature. D.

GRINDSTONE AND SAPLING (7th S. vii. 207, 275' 434).—It appears to me to be quite likely that in the case of a tree growing up through the hole of a grindstone the latter might eventually be raised several inches from the ground. This would arise through the expansion of the roots of the tree at the point where they leave the trunk. I have often noticed that when a tree is growing too near to a wall it not only forces the stones or bricks outwards, but seems to also lift up those of the lowest course. J. F. MANSERGH.

Liverpool.

When Admiral Benbow "fitted" from Shrewsbury he hung the key of his front door, at about his own height from the ground, on one of the trees that grew near his house. The key, when discovered, was not taken down, and in 1878 I saw it still hanging where the admiral had left it, except that it was then some twenty feet from the ground, and I was assured that it had ascended higher and higher as the tree (a lime, if I remem-

ber rightly) had grown upwards from its base. Fact or fiction, the story obtains general credence amongst Salopians, and seems apposite to E. F. B.'s inquiry. GUALTERULUS.

PULPITS IN CHURCHES (7th S. vii. 389, 394).—*Apropos* of the notes on this subject, it may be worth noting that the beautiful little church of Beau-Desert, Henley-in-Arden, Warwickshire, a building of special interest to antiquaries, has no pulpit at all, but only, instead of one, a reading-desk fixed to the rood screen inside the chancel. Are there any other instances of churches without pulpits? R. HUDSON.

Lapworth.

"ON THE CARPET" (7th S. vii. 344, 432).—To be "carpeted," in popular phraseology, certainly does mean to be called on the carpet. An instance occurred in my hearing only a few days before Mr. JULIAN MARSHALL's note appeared at the last reference. A neighbour was telling me that his son had become engaged to a young woman, and had suffered much in the ordeal of "asking papa." He said, "He was *carpeted* before the old gentleman yesterday, and could get no sleep all night after it." C. C. R.

ROOK—SIMPLETON (7th S. vii. 423).—Two more references may be added to those given by Dr. NICHOLSON for this unusual use of *rook*:—

"Let's be wise, and make *rooks* of them that I warrant, are now setting purse-nets to conycatch us."—Dekker's 'Westward Ho!' Act V. sc. i.  
"An arrant *rook*, by this light, a capable cheating stock; a man may carry him up and down by the ears like a pipkin."—Chapman's 'May Day,' Act III. p. 290 ('Plays,' 1874).

GEO. L. APPERSON.

Wimbledon.

'VILLAGE MUSINGS' (7th S. vii. 266, 372, 430).—The instances of hymn refrains with a *double entendre* which have been given by A. J. M. and Miss BUSE are probably somewhat mythical; but here is something similar which is not mythical at all. Hymn 487 of the Wesleyan Hymn Book commences:—

Two are better far than one  
For counsel or for fight:  
How can one be warm alone,  
Or serve his God aright?

But I have often heard it quoted by those who wished to poke fun at it as a wedding hymn:—

Two are better far than one,  
How can one be warm alone!

It being thought that the bringing of the first and third lines together in this way made the supposed matrimonial allusion clearer. R. HUDSON.

Lapworth.

CELTIC CHURCH (7th S. vii. 429).—In Cormack's Chapel, on the Rock of Cashel, where the independ-

once of the Irish Church was destined to be signed away and surrendered to Rome, the draped figure on the cross, the bishop blessing with open palm, and the inclined position in plan of the chancel, are all said to point to an Eastern origin. R. T. H. is referred to a pamphlet entitled 'St. Patrick, Apostle of Ireland in the Third Century,' by R. Steele Nicholson (Archer & Sons, Belfast, 1867), and to Dr. Todd's great work on the Irish Church.

## GUALTERULUS.

That the Celtic Church in England and its (in part, at least) mother Church in Ireland did not originate from Rome seems to be proved by their observance of Easter being non-Roman; also the tonsure used by their priests. H. J. MOULLE.  
Dorchester.

MONTE VIDEO (7th S. vii. 7, 293, 333).—There is no doubt G. D. is correct as to the pronunciation; but a friend who has passed the greater part of his life in South America objects to the derivation "vine-clad," as he says there were no vines from which such an appellation could have been derived. R. H. BUSK.

CHRISTIAN ERA (7th S. vii. 189, 353).—I have come across an earlier instance of the use of this expression than the one which I gave at the latter reference. It is to be found in 'Of the Epœtæ or Æra, commonly used by Chronologers and Historians, with a Brief Explanation thereof,' by Sir George Wharton. This work was evidently written in 1657, but I quote from the 'Collection' published by John Gadbury in 1683:—

"The Greek Church numbereth from the Creation to Christ's Æra, 5508 compleat years.....Therefore the year 1657, Current of the Christian Æra, beginneth the 7165 current year of the World, according to the Grecian Account."—P. 49.

J. F. MANSERGH.

Liverpool.

YOUNGER OF HAGGERSTON (7th S. vii. 408).—Haggerston, in the northern division of co. Northumberland, is a township four miles east from Ancoats, and contains Haggerston Castle, long the residence of the Haggerston family.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

ST. SEINE (7th S. vii. 205, 333, 415).—In the north of Ireland there are several family names taken from Irish rivers, notably Shannon, Lagan, and Lee. Wordsworth, in his dedicatory sonnet to the Earl of Lonsdale, has a line which reads:—

Beside swift-flowing Lowther's current clear.

I do not see that any correspondent has mentioned this river name. W. W. DAVIES.

Glenmore, Lisburn, Ireland.

Reference should be made to Lower's 'English Surnames' for a list (partly quoted from Camden)

of surnames derived from various rivers (vol. i. p. 61). But, after all is said, derivations are dangerous, and it is quite possible that at least some of the names may have come from other sources, and may have merely a verbal resemblance to the rivers. EDWARD H. MARSHALL, M.A.

Hastings Corporation Reference Library.

SIR CHRISTOPHER WREN (7th S. vii. 407).—I have in my possession a deed, signed and sealed by Wren, in which he is described as "of the parish of St. Martin-in-the-Fields, in the County of Middlesex, Knight." The date is Dec. 19, 1713. The deed is a contract for sale by Wren to Thomas Ward, of the borough of Warwick, timberman, of certain timber at Wroxhall, in Warwickshire. I believe Wren was then lord of the manor of Wroxhall.

CHAS. FREDC. HARDY.

Gray's Inn.

Wren's official residence, after Denham's death, was Scotland Yard. Under the head of "Dulwich College," Cunningham says that Wren lived in a large brick house, on the right, after passing Camberwell Green, "when building St. Paul's." He also says that he is said to have lived in a house in Walbrook, afterwards No. 5. He gives no authority in either case. I have never met with the tradition as to the house in St. Paul's Churchyard. The house in St. James Street is not known. It is very likely indeed that he held it on a Crown lease; if so, it would be at the bottom of the street. He certainly held his place at Hampton Court so. I believe he had a house in Bankside before he succeeded to Denham's post, but I cannot recall where I saw it. I think it was much nearer to the bridge than the Falcon Foundry.

C. A. WARD.

Walthamstow.

MR. WYATT PAPWORTH will find information about Sir Christopher Wren's supposed residence near the Falcon Foundry in 'The Inns of Old Southwark and their Associations,' pp. 353-5. Mrs. Riddell, in her charming story, 'Mitre Court,' describes most picturesquely an old house in Botolph Lane, now used for the Billingsgate and Tower Ward School, and says that Wren once lived there. Can any authority be found for this statement? PHILIP NORMAN.

REPRESENTATIONS OF TEARS ON TOMBSTONES (7th S. vii. 239, 366).—Tears on tombstones tell the same tale as the lachrymatories of the ancients; and if they tell it after a simpler, rougher fashion, I cannot see that their mode of expression is a whit more absurd than the one which classic association has taught us to regard with gravity. Throughout Normandy it is usual to find black tears painted on white grave-crosses, and white tears on black ones; for tears must surely be signified by the Prince Rupert drop shaped figures which are

placed under, above, or about so many memorial inscriptions. No niggard weeping is indicated thus; and not modern altogether is the symbolism. There are tear-like figures in the Bayeux tapestry, on the bed where the defunct Confessor lies. "Celui-ci," says the Abbé J. Laffetay, in his pleasant historical and descriptive notice of the needlework, "dite de la Reine Mathilde," "celui-ci est couché sur un lit parsemé de larmes." I am much mistaken if I have not sometimes seen spots intended to represent tears on that curious material crape, which, both in this country and in France, seems to be indispensable to the outfit of a complete mourner.

ST. SWITHIN.

Some time ago I remember reading in a newspaper that in Père la Chaise cemetery there is a monument in the form of tear. The monument was erected by a husband to his wife, and bore the inscription, "Judge by that how I loved her." I unfortunately do not remember the name of the paper or the date.

-ALPHA.

Such monumental monstrosities as tears carved on tombstones are very common in France, and may be seen not only at Rouen, in Normandy, and Dinan, in Brittany, but also in every French churchyard. Tears are, moreover, emblazoned on the pall and every drapery used in funeral ceremonies in that country. I think they are proper devices and memorials of the grief of the survivors. They also very frequently put a broken pillar in France on the tomb of a youth, as a sign that he was cut off in his prime. Sometimes an hour-glass with the sand down is carved on a tomb to show that the sand of the deceased has run out. "The humblest peasant, whatever may be his lowly lot while living, is anxious that some little respect may be paid to his remains," says Washington Irving; and hence simple-minded, loving people, in the country or elsewhere, are fond of adorning the tombs of their departed friends with devices and inscriptions, which are soothing memorials to tender hearts, indeed, but are also sometimes apt to raise a laugh or a smile when viewed with strange, indifferent eyes.

Paris.

DSARGEL.

**LORD TRURO** (7th S. vii. 426).—Thomas Wilde, first Baron Truro, was born in Warwick Square. He represented Newark-on-Trent from 1831 to 1841, when he was elected member for Worcester, and he held this latter seat until 1846, when he was appointed Lord Chief Justice of the Common Pleas. He was buried in the church of St. Lawrence, near Ramsgate. EDWARD M. BORRAJO.

The Library, Guildhall, E.C.

Lord Truro was born on July 7, 1782, in Warwick Square, and was the second son of Thomas Wilde, attorney-at-law. He was educated at St. Paul's School, and in the year 1805 was admitted

as an attorney, which branch of the legal profession he continued successfully to practice for the period of nearly twelve years. In 1813 he married Mary, daughter of William Williams, Esq., and widow of William De Vaynes, banker. About this date he retired from practice as an attorney, became a member of the Inner Temple, and was called to the bar on February 7, 1817, being then thirty-five years of age. In Easter, 1824, he was made a serjeant-at-law, and in 1827 he was further advanced by being made King's Serjeant. After many previous struggles he secured, in the month of May, 1838, the parliamentary seat of Newark-on-Trent, a borough which he continued to represent through subsequent Parliaments till 1841, when he was returned for Worcester. His steady support of the Whig party, and his great ability, secured for him, on February 9, 1840, the post of Solicitor-General, and the distinction of knighthood. He became Attorney-General in June, 1841, but this post he only held for the period of two months, until the fall of Lord Melbourne's administration. July, 1846, saw him promoted to the position of Chief Justice of the Common Pleas, and on July 15, 1850, he was made Lord Chancellor, with a patent of peerage, by which he was created Lord Truro, of Bowes, Middlesex. This position he held for the period of nineteen months only, viz., until February, 1852, when his party was compelled to retire from office. Lord Truro's first wife died in June, 1840. After remaining a widower for five years he married Augusta Emma D'Este, daughter of the Duke of Sussex and Lady Augusta Murray, whose legitimacy he had endeavoured to establish before the House of Lords. On November 11, 1855, Lord Truro died at his house in Eaton Square, and he was buried in the mausoleum erected by Sir Augustus D'Este at the church of St. Lawrence, Ramsgate, Kent.

T. W. TEMPANY.

Richmond, Surrey.

**THREADNEEDLE STREET** (7th S. vii. 368).—This name can scarcely be derived from the three needles in the arms of the Needlemakers' Company. Pennant says that the street is so named from the Merchant Taylors' Hall being in it. Also, in an article in the *Mirror* of July 23, 1825, it is stated that "Threadneedle Street, having Merchant Tailors' Hall in it, decides its origin at once." And Isaac D'Israeli may be quoted. In his 'Curiosities of Literature' he says, speaking of the names of our streets, that "Thread-needle-street was originally called Thrid-needle-street, as Samuel Clarke dates it, from his study there." This word *thrid*, I should think, is an example of the other form of *thread*, and is not connected with *thres* or *thrid*.

JULIUS SREGGALL.

This street is named after the Merchant Taylors' Company, which acquired an estate there as early

as 1331, and upon which their present hall was erected. The Company also owned property in Little Moorfields, where there formerly existed a Threadneedle Alley. EDWARD M. BORRAJO. The Library, Guildhall.

AUTHORS OF QUOTATIONS WANTED (7th S. vii. 249, 299).—

He shoots higher far

Who aims the moon than he who aims a star.

The reply at the second reference gives a parallel which is probably the original of this passage. Perhaps I may put beside it this development of Browning's ('A Grammarian's Funeral') :—

That low man seeks a little thing to do,

Sees it and does it :

This high man with a great thing to pursue,

Dies ere he knows it.

That low man goes on adding one to one,

His hundred's soon bit :

This high man, aiming at a million,

Misses an unit.

R. HUDSON.

(7th S. vii. 429.)

Some say that in the origin of things, &c.

Cowper, 'The Task,' 'The Winter Walk at Noon,' l. 198.

FREDK. RULE.

O happy earth ! reality of heaven !

Shelley's 'Queen Mab,' part ix.

FREDK. RULE.

Meantime Clorinda hastes against the Franks, &c.

These lines are a translation of the following quatrain in Tasso's 'Gerusalemme Liberata,' iii. 13 :—

Clorinda intanto incontra ai Franchi è gita ;

Molti van seco, ed ella a tutti è innante :

Ma in altra parte, ond' è secreta uscita,

Sta preparato alle riscosse Argante ;

but from whose translation I do not know. The following is Capt. A. C. Robertson's version of the passage :—

Meanwhile, to meet the Franks, Clorinda went ;

Many go with her, but she all preceds ;

Hard by a postern, to support her meant,

Is placed a party, which Argant leads.

JONATHAN BOUCHIER.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Heimskringla ; or, the Sagas of the Norse Kings.* From the Icelandic of Snorre Sturlason. By Samuel Laing. Revised by Rasmus B. Anderson, LL.D. 4 vols. (Nimmo.)

MR. NIMMO has, for once, gone out of his ordinary path, and, instead of giving us in covetable and unsurpassable editions the masterpieces of English literature, has applied himself to a foreign source. Altogether fitted to justify the innovation is the book he has taken. Laing's translation of the 'Heimskringla' ranks as a classic. The original work won the warm praise of Thomas Carlyle, who classes it among "the great history books of the world." It is, indeed, the chief monument of Icelandic history, and as such is of unspeakable importance to a country linked to Iceland by ties all-important and manifold. Literally translated, the words "Heimskringla" signify "the world's circle," the work being named, like the Psalms in the Vulgate, from the opening words of the text. Its authorship is

assigned to the thirteenth century. The three earliest manuscripts have been destroyed by fire. More than one MS. of the thirteenth century has, however, been preserved, and before the great fire of 1728, in which the most authoritative documents perished, these had been copied. Not until 1556 was a translation into Norwegian—never printed—made by Laurenti Hanssøn. Other translations into Danish, Norwegian, Swedish, and Latin followed. In 1835 a German, and in 1844 an English rendering followed. Laing's English translation met with immediate recognition. Dr. Anderson, who is the United States minister to Denmark, and is already favourably known by his 'Norse Mythology' and his 'Viking Tales of the North,' has turned to advantage a residence of four years in Copenhagen, and has prepared a new edition. His aim has been to supplement rather than replace the original. In the orthography of the proper names he has omitted a large number of superfluous consonants, substituting "Hal" for *Hall*, "Olafson" for *Olafsson*, "Fin" for *Finns*, &c. The "jewel of consistency with regard to the spelling of old Norse names" is, he owns, not yet discovered. New notes, embodying the latest information collected by Hildebrand for his authoritative translation into Swedish of the 'Heimskringla,' have been substituted for those by Laing, which are held irrelevant or out of date. Vigfusson's chronology has also been employed. Maps showing approximately how the world looked to Norse eyes in the tenth and eleventh centuries have been added, and indexes—one geographical and a second of persons and peoples, founded in part upon the edition of Prof. C. R. Unger—have been added. The value of these cannot easily be over-estimated. The skaldic verses Dr. Anderson has left as he found them. Apart from the importance of this 'Saga of the Norse Kings' as an historical contribution, appeal is made to all students of poetry, myth, and folk-lore. Here will be found the original of many stories in English and American literature, and of many singular superstitions. It is needless to say that light is cast upon much savage life and much heroic action. England is naturally the scene of much adventure. Did space permit quotation it would be pleasant to show the manner of Hauk Habrak's, literally "Hawk high-breeches," visit to London to King Athelstane, and the curious insult he put on the monarch, and other similar matters. The temptation must, however, be resisted. It is sufficient to say that we have here a storehouse of romance which the poet will find inexhaustible. In all bibliographical respects the work is worthy of Mr. Nimmo's quickly won and brilliantly maintained reputation.

*Story of the Nations.—Media, Babylon, and Persia.* By Zénaïde A. Ragozin. (Fisher Unwin.)

THIS is not Madame Ragozin's only contribution to the "Story of the Nations" series. It is, however, by far the most interesting one that she has yet written. It is not, indeed, probable that she will find any other historical subject which has a charm about it equal to that of our own ancestors. Aryan life and Aryan culture have done so very much for civilization that we lie under a great temptation to attribute everything to them, and it requires a strong will, if not a good memory, to keep the fact before us that our religion has in a great degree reached us from another quarter. When so very much that we most treasure has reached us as *débris* from the old Aryan dream-world it is not so easy as it should be to remember that Christianity in many of its most popular forms is almost entirely Semitic. Christianity, although arising among an almost purely Jewish community, at once opened her arms to

men of all races; and it is certain that before the end of the century men and women of Aryan blood were by far the more numerous. The growth of culture within the mystic sheepfold caused Aryan influences to predominate more and more.

Madame Bagazin has begun her book at what some wisecracks will call the wrong end. Before telling us about the far-off past she takes us to the modern Germans, or fire-worshippers, as they are nicknamed, and discourses on their present position and their wanderings in the hope of avoiding the sword of the Moslem, before she goes far back and tries to picture them to us in their own land. Sanskrit is the oldest form of their language with which we are acquainted. Students of the old time, when discoveries from the East were pouring in faster than we could organize them, were, not unreasonably perhaps, of opinion that Sanskrit was the primæval language when Teuton, Celt, Latin, Greek, and Hindoo were one people, living somewhere on the plains of central Asia. There must have been some point which was home to all of them; but the hive from which all these mighty nations swarmed off has never been identified, and there are men who still hold the most widely divergent theories concerning it. It is not, indeed, certain that these wide overflows took place at times near together.

The best part of the volume seems to us to be that which treats of Aryan mythology. Writers on this subject seldom call to mind that if information is gathered for scientific use every fragment should be put on record, but that if popular information be sought after a judicious selection should be made, and results given without all the little facts which have helped to build up a ground for certainty. In a subject so beset with difficulties it is not well to criticize, but we are of opinion that the sun and the sky, the storm, the storm-cloud, and the lightning have given them more influence on the life and language of our forefathers than we should dare to attribute to them. If, however, the author has in this instance gone too far, she has erred in illustrious company. We must remember that at present almost everything in the early history of religion and language is in a state of flux.

In the latter part of the book our footsteps tread firmly on the sands of history. Little record evidence of a trustworthy type has reached us, but Persian affairs constantly clash with Jewish and Greek evidences which cannot be overlooked. It is true that

The serpents hiss

On Asia's throns in Iorn Persepolis;

but the remains are there, and some of them have been turned to good account. Much more, if we mistake not, is awaiting the spade of the excavator.

*Wedmore Parish Registers.—Marriages, 1561-1839.* (Wells, Jackson; Wedmore, Peop.)

THE editor of this interesting parish register is not only a diligent antiquary, but an amusing preface-writer. He tells a story of how, on a certain occasion, having asked some schoolboys when the apostles lived, one little fellow said a thousand years ago, while another thought it was a million. This is an excellent illustration of the sort of knowledge many people have of chronology. Certain dates are forced into the memory in our schooldays, and beyond these, which are mostly picked at random, we rarely acquire any accurate chronological knowledge whatever. A writer in one of the current reviews has told us that in his part of England the peasants confound the Romans who made the roads with the Roman Catholics who built the minsters, making a blunder of somewhere about a thousand years in the process; but it is not safe to look down on our rural work-folk. How

many of our non-antiquarian readers could tell a questioner when parish registers were instituted in this country! yet this is a date far more worthy of being at hand when wanted than are certain births, accessions, and deaths, which are of little importance to any human being except the manufacturers of school-books and almanacs. Though 1538 is the year one of parish registers, there are not many of so old a date preserved to us. The Wedmore registers began in 1561, and are nearly perfect from that date. There seems, as is too often the case, to be a break in the Commonwealth time. The volume before us contains the portion devoted to marriages only. The editor has given, what we have never seen before attached to any printed register, an alphabetical list of all Christian names, with the number of times they occur. The results which this table gives are not a little curious. There are, for example, 1,069 Johns, and but one Frederick. Mary is by far the commonest female name. There are 53; next comes Elizabeth, with 405. There is but one Florence. This lady flourished in the seventeenth century.

*Lady Godiva: a Story of Saxon England.* By John B. Marsh. (Stock.)

THIS is a tale which embodies the well-known tradition concerning Lady Godiva and the town of Coventry. There are very few people able to bring the past vividly before their readers, and Mr. Marsh is certainly not one of them. History and fiction rarely harmonize, but we suppose it is useless to try to get some writers—or, for the matter of that, readers also—to see this. This book may be liked by parents and guardians anxious to administer a very small quantity of historical knowledge hidden beneath a mass of imaginary details.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

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L. H. ("Minshew's 'Guide into the Tongues,' 1617"). A copy of this sold in December, 1836, for 22s. The second edition sells at a lower price.

IGNORAMUS.—Richard Cumberland, the editor of the *Observer*, was a prolific dramatist, and Secretary to the Board of Trade. Consult the 'Dictionary of National Biography' or the 'Biographia Dramatica.'

T. A. DYSON ("Lincoln Minster").—The term "minster" indicates that a monastery previously existed on the site.

ERRATUM.—P. 456, col. 2, l. 11 from bottom, for "Aries" read *Artes* (l).

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Curator Street, Chancery Lane, E.C.

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